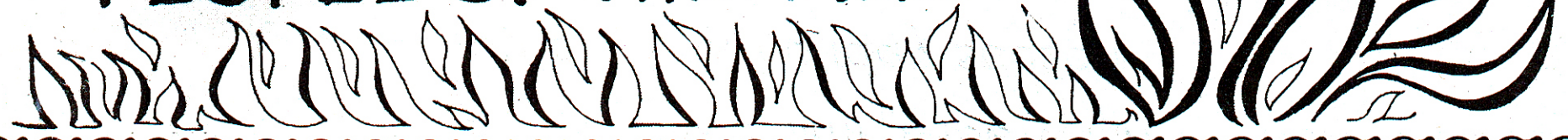


# HOW·NI·KAN

PEOPLE OF THE FIRE



Vol. 16, No. 11

Citizen Band Potawatomi Tribe

November, 1994

## Peace And Goodwill

The staff and Business Committee of the  
Citizen Band Potawatomi Tribe wish each of  
you a joyful holiday season.





# TRIBAL TRACTS



## A Special Ceremony

Tribal member Paula Louise Jeffries, who recently had her name legally changed to Nadiya Littlewarrior, marked another significant event in her life Sept. 24 when she married John Davis in a ceremony reflecting their differing heritages. The bride is the daughter of Lu Ellis, the tribe's Houston area Regional Representative. In a note to Mary Farrell of tribal rolls, Littlewarrior said she decided on her new name because Paula means "little" and Louise means "warrior." Tribal officials report there is an increased interest in traditional and even non-traditional wedding ceremonies that reflect cultural history.

## Arizona regional office seeks addresses

Does anyone know the persons listed below? If you do will you please ask them to send in their change of address to either:

20415 North 29th Street, Phoenix, AZ, 85024, or

1901 North Gordon Cooper Drive, Shawnee, OK 74801

Bruno, Holly Faun  
Bruno, Kathy Lorraine  
Bolin, Ronald Ray  
Bowman, Sara C.  
Bowman, Barbara Louise  
Barrie, John Cowan  
Goggin, Rebecca Sue  
Hill, James Phillip  
Holt, Dennis Wayne  
Holzmeister, Jeffery James  
Haines, Craig Wiley  
James, Harry Edward  
Jennings, Danna Rae

Ketterman, William G.  
Laurence, Robert James  
McDiarmid, Terri Lynn  
Nagy, Carolyn Gayle  
Niles, Michael David  
Peltier, Linda Mae  
Smith, Michael Ray  
Summers, Warren L.  
Stites, Kelby Claborn  
Tidwell, Sonja Jean  
Turner, Micah James  
Turner, Janice Sue  
Williams, Ripley Todd  
White, Kenneth Allen  
White, James Garfield  
Sharp, Barbara Ann  
Helsel, George Allen  
Gardom, Joseph W.  
Gardom, Paul E.  
Newman, Dana Lynn  
Stephey, Trudy Anne  
Vaillancourt, La Homa Francis

Thank you for your help.

## Pequot tribe donates \$10 million to museum

The Smithsonian Institution will get the largest single cash donation in its history — \$10 million — from the Mashantucket Pequot tribe to help build an American Indian museum.

The small Connecticut tribe wants to share the riches from its giant casino and bingo complex, Richard Hayward, chairman of the Pequot Tribal Council, said Monday.

"I guess you could call us wealthy people," Hayward said at a news conference.

"We were wealthy before we had money, because we had a love of the land and we had a love of our ancestors and our culture," he said.

The National Museum of the American Indian will help preserve that culture and give Indians hope for the future, Hayward said.

The museum, the Smithsonian's 15th, is scheduled to open in the last vacancy along the National Mall in 2001.

## Thought for the day

It's that time of year again. The gift giving season. One of the challenges you and I face this holiday season is locating that perfect gift. Let me suggest a gift that only YOU can give. Give the unique gift of yourself! Philosopher Kahil Gibran once said, "You give but little when you give of your possessions. It is when you give of yourself that you truly give." This season, give a gift that will enrich the lives of those around you. Give of yourself.

And remember — to have a friend is to be one!

"Thought For Today" is provided by Steve Kime, tribal member, author and professional speaker from Bartlesville, Oklahoma.



## In your opinion...

Dear Editor,

Although I have thanked her personally, I want to take this opportunity to publicly thank Mary Farrell for all the help she's been as I've continued work on my family tree.

I've been trying to discover the link between my Wade ancestors and a possible ranch in Texas, as well as their connection with the Texas Rangers. Mary has not only researched in the Tribal Archives but has also asked questions away from the office. And that's dedication! I know that when I refer tribal members to Mary she will give them the same consideration and will do her utmost to answer their questions. She and Connie provide a real service to all tribal members.

And I owe a thanks to Keith Navarre who has provided me with the address of the Texas Rangers! I am very fortunate to have their help as I carry on this research.

If anyone has information which could help me find this link, especially the ranch connection, possibly including a name change, I'd love to hear from you!

Sincerely,

Susan Campbell  
3523 Anthony Place South  
Seattle, WA 98144-6804

How Ni Kan:

Thanks for publishing the picture I sent you. Just received more about it.

Pat Kiefer informed me the picture was taken about 1907 and the little girl in the front row is my mother, Fern Geer.

Pat thought the picture was taken at a Ladies Aid or Sewing Group. She did know the Potawatomi (probably Pokagon Band) asked if they might be in the picture.

The house is just a quarter mile east of Colleru, (can't make her writing out). It is a crossroads area about four miles west of Decatur, MI and a mile north. Was the farm of Willard Harris.

Pat said one time the tribe came to my grandfather, Wilton Geer, to see if he'd buy a horse which he did and it became my mother's.

I only hope this will help even though it seems unlikely.

Sincerely,

Max R. Breslauer  
Calumet City, Illinois

Don't Forget!

HowNiKan Deadline  
Is The 10th Of The Month

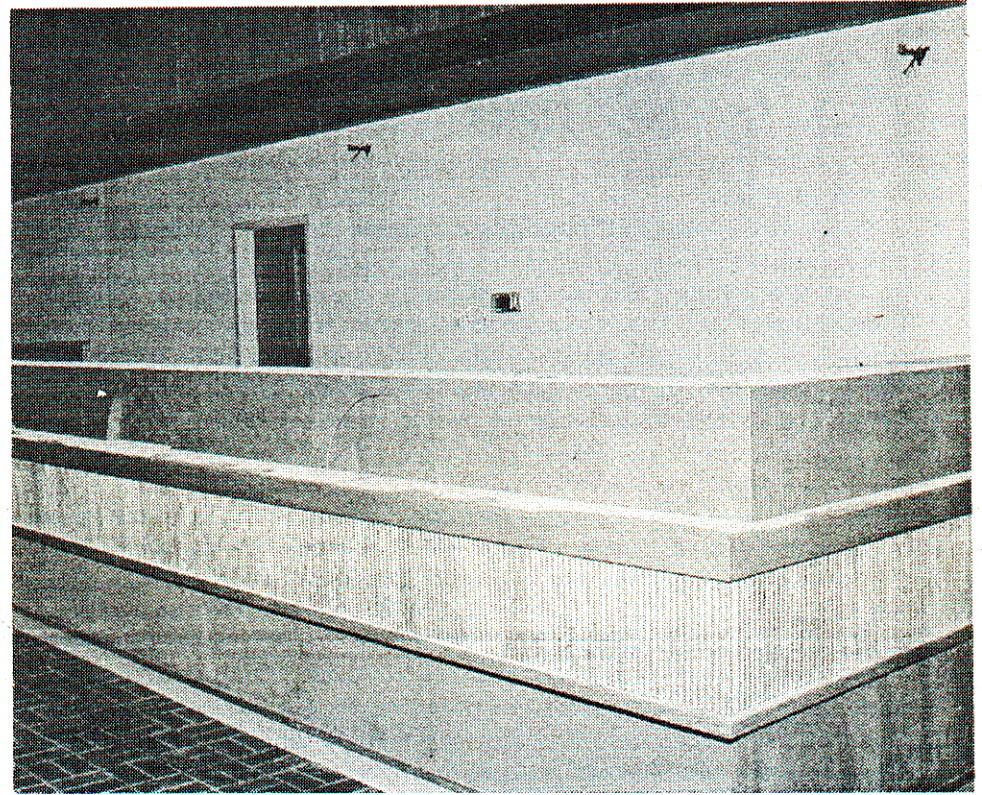


# Building a bank ...

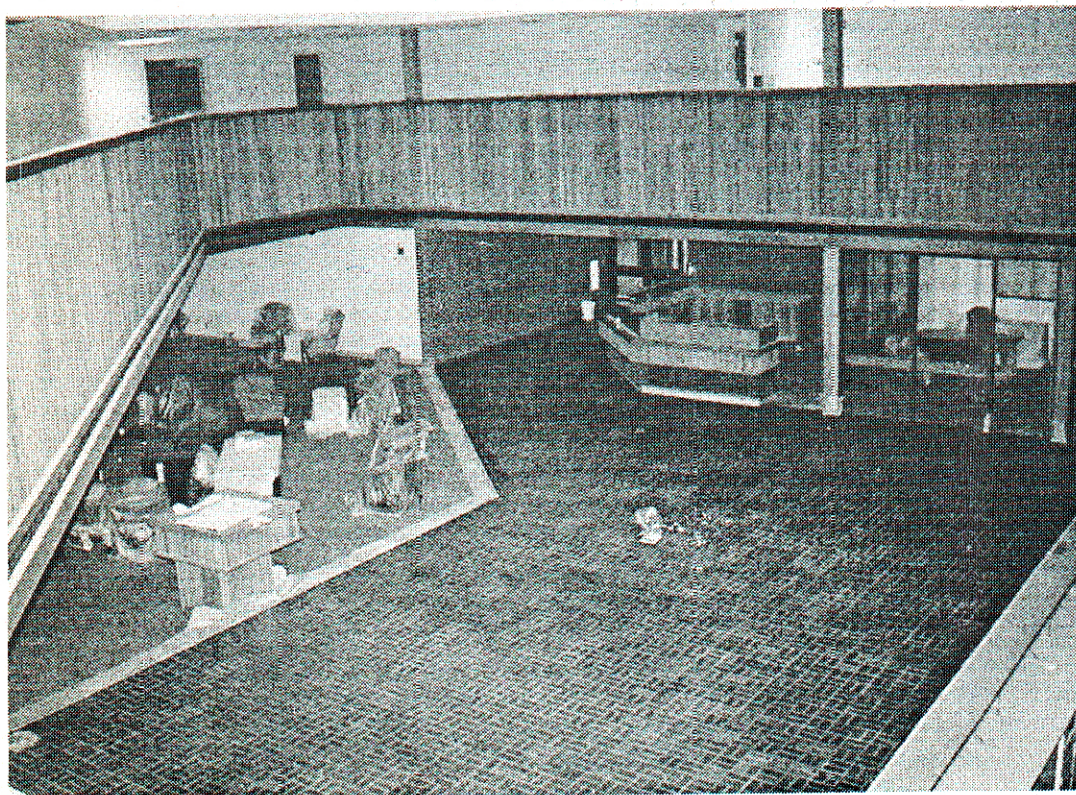
It's almost ready! Employees of tribally-owned First Oklahoma Bank have already begun to move into their beautiful new quarters and a grand opening will be held soon. In the meantime, finishing touches are being put on the building, which has become the talk of the Shawnee business community even before it opens.



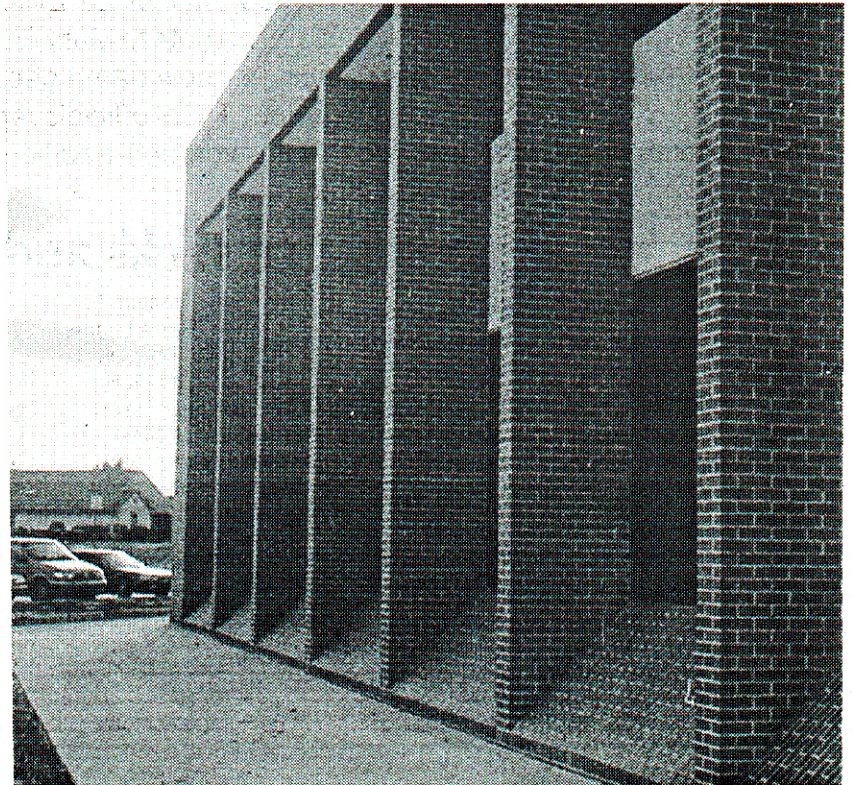
**FOB President Larry Briggs shows off his new office and furniture.**



**A stunning counter, in green and rich wood tones, will greet customers.**



**The view from the second floor balcony shows most of the lobby.**



**Impressive brickwork graces the side of the building.**





*Need to know something  
about your Tribe and  
its customs or maybe  
just about the next  
Regional Council?*

"I'll ask Esther."

So what's the question? It could be a question about where to find a particular kind of bead. It could be a question about the proper color of sash for a second-born son. It could be a question about the date of the Regional Council in Kansas. It could be a question about protocol in the pow wow arena. It could be a question about how to cook traditional corn soup.

It could be any kind of question about the Citizen Band Potawatomi Tribe, its heritage, its customs and its modern-day operations. And perhaps more than any other single individual in the tribe, Esther Lily Lowden is likely to know the answer.

As a paid employee of the tribe, her title is curator of the tribal museum and gift shop. But that's only a part of her contribution to what the Potawatomi Tribe is today. Much of what Esther does is behind the scenes, known only to a few. Those few treasure her knowledge and wisdom as much as they do her ready laugh, her loving nature and her business sense.

Like many others, Esther became really involved in the tribe only a few years ago. Until about six years ago, she lived quietly in the St. Louis, Oklahoma, area near her family's original Sacred Heart allotment, happily raising two sons along with husband Nobbie, to whom she says she has "been married all my life." Potawatomi on her father's side, she is a descendant of Peter Curley. Esther, 48, is Osage on her mother's side, a descendant of grandfather Amos Hamilton in that tribe.

That dual heritage proved valuable to Esther and eventually to the Potawatomi tribe. She was raised by a Potawatomi aunt, but they lived in Osage country until Esther was in the 6th grade. It was among the Osages, in Hominy, Oklahoma, that she learned traditional ways — the old ways of the Potawatomi as well as the Osage, since they are related tribes. What she learned stayed with her when she moved back to Potawatomi country, even though she wasn't active in tribal government.

That began to change when Hilton Melot decided to run for the Business Committee. "Hilton taught my boys and was a good friend," she said. "When he told me he was thinking about running, I told him he ought to do that." Hilton, like most Potawatomi, had not been raised traditionally and began to ask Esther questions. And she began to teach — not only Hilton, but others involved in tribal government. She has become the conscience of the tribe; if they want to know the right way to do something, they ask Esther.

About six years ago, she was elected to the Grievance Committee. She gave up that elective post to accept the job of running the museum and gift shop, which she began four years ago. The changes during those four years have been dramatic. Sales have increased in the gift shop, and the inventory expanded in many directions. She packs up some of the best of it to travel to the Regional Councils, where her "store" is usually the biggest attraction. As if that weren't enough, Esther is involved with Cedar Lodge, serves on the Election Committee and this coming year will be Potawatomi Pow Wow chairman, an enormous job that she has helped with the past couple of years.

When she's not working or otherwise involved in tribal affairs, she's usually at home with her family. Oldest son Robert lives nearby with his family, wife Tina and daughters Keely, 9, and Kendra, 7, so she spends lots of time being "grandma." Younger son Junior is a student at Southwestern Oklahoma State University in Weatherford, where he is a senior academically but has another year of football eligibility. The talented tight end will work on his master's next year, his mother says, and will soon begin working in

# ASK ESTHER!



Esther Lily Lowden: Conscience Of A Tribe

the classroom with young children. He hopes to be a math and science teacher and, of course, a coach.

Esther's hobbies include ceramics, sewing and cooking. "I love to cook and have a lot of people down," she said. And she enjoys the sewing even though she does so much of it at work, making traditional dresses, ribbon shirts and shawls to order. Her skill and knowledge in sewing traditional clothing have become so well known she can't keep up with the orders, but she is gratified at the growing interest in such things among tribal members.

"I've seen the pow wow grow and become well-known," she said, "and become more traditional. Families are spending two whole weeks here — they have pow wow fever." She is also excited that there are indications that Northern bands of Potawatomi, especially the Pokagons, may be willing to come and help teach traditional ways. Those are the kinds of things that will draw all Potawatomi closer together, she feels.

"We are like a big family," Esther said. "It has been good to help the tribe. We've come a long way, but we've got a long way to go."



# POTAWATOMI MUSEUM

*A Treasure  
Trove  
Of Tribal  
Treats!*

# AND GIFT SHOP

It's a treasure trove, and for the most part, it's undiscovered treasure.

The Potawatomi Museum and Gift Shop sits quietly on the gentle slope leading up to the tribal administration building, a long stairway leading up to a wonderful little museum, a gift shop full of goodies and an art gallery with stunning paintings, pottery and sculpture.

Many Native Americans in the central Oklahoma know about the treasures to be found inside, but few of the white community make the climb, according to museum curator and gift shop director Esther Lowden. Those who do know have made enough trips to increase the shop's business significantly each of the past four years Esther has been there, and hundreds tour the museum each year.

Groups of school kids come every year to see a variety of displays, including traditional clothing dating back a hundred years, birch bark and black ash baskets donated by the Pokagon Band Potawatomi in Michigan and original art work by Brenda Kennedy Grummer, Denny Haskew and Woody Crumbo. An etched mirror, a beautiful stained glass window and an original oil of Chairman John A. Barrett are among the many items that have been donated to the museum.

One display case shows plants used for medical and religious purposes. Another shows photographs from last year's pow wow. Another displays very old, very beautiful beadwork. Students can learn about Potawatomi agriculture from displays of corn and seeds; about ceremonial dances from the staffs, shackles, pipes and head dresses; about family life from the quilted baby swing shown hanging from a tree. There are even models of the wickiups Potawatomi once lived in — made of bark in the winter and of woven cane in the summer.

The museum gives way to the Doyle Owens Gallery, a large addition which displays paintings, pottery and sculpture that is for sale. Most of the work is done by local artists, although some comes from farther away. Oklahoma's famous Frankoma pottery, including a coffee mug with the tribal seal, is on sale, and fans of the late Potawatomi artist Woody Crumbo will find a great selection of his work still available.

Back in the main part of the gift shop, the variety of

merchandise defies description. Of course, there are T-shirts and sweatshirts and caps and mugs — the expected souvenir-type items tribal members and tourists love. But there are also Pendleton blankets and jackets — the tribal store is one of the few dealers in the state and has the best prices, Lowden said. Pow wow dancers can shop for regalia, from fans to moccasins, and historians will find several books of interest.

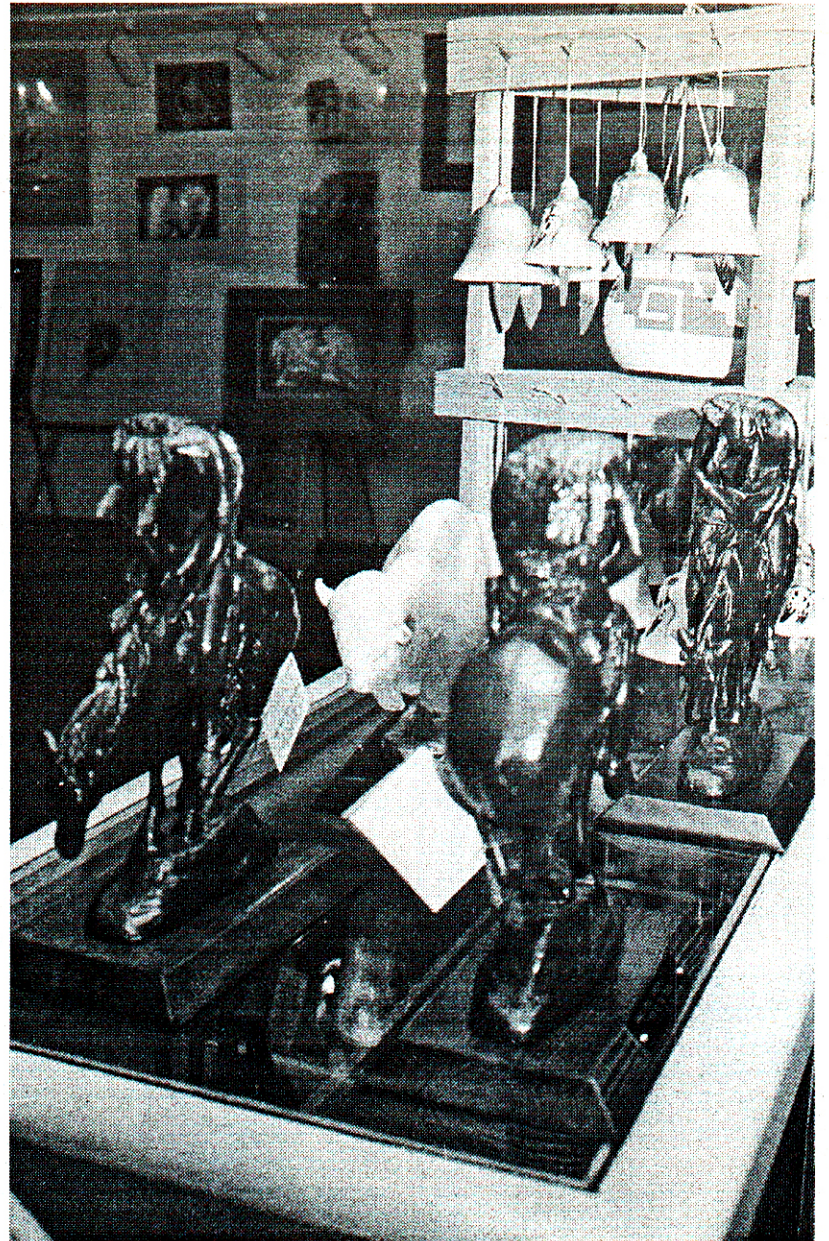
There are also dolls, stuffed buffalo, calendars and of course jewelry. Lowden buys items from local Native American craftsmen of several tribes, including Potawatomi, Shawnee, Seminole, Sac & Fox, and Choctaw, laughing when someone asks if the beadwork is done in Taiwan. Some more expensive items are taken on consignment, but Lowden usually purchases or trades for the items.

"A lot of them would rather trade," she said. Usually they trade for Pendleton blankets or for supplies for more crafts or costumes; the gift shop does a booming business in supplies. "We've tripled the sale of beads," she said. "We carry just about any supplies you need for beadwork or costumes, including shawl fringe."

Traveling to Regional Councils to sell her wares and promoting mail and telephone orders through the HowNiKan have greatly increased business, Lowden said. Tribal members from all over the country use the toll-free telephone number to call and place orders for gifts — or for themselves.

With sales increasing each year, the gift shop is a significant part of the tribal enterprises. But perhaps even more important is the pride and public recognition of the Potawatomi Tribe which increases each time

somebody wears a People of the Fire T-shirt in California or hangs a Crumbo painting on the wall in Arizona. The museum and gift shop help the Potawatomi people see where they came from and let others know where they are going.





# REGIONAL REPORTS

## REGIONAL OFFICE DIRECTORY

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FAX (303)863-0152  
Toll Free (800)531-1140

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Toll Free (800)272-7957

### NORTHERN CALIFORNIA

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2824 Park Ave., Suite A  
Merced, CA 95348  
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FAX (209)723-4914  
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### PORTLAND

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Toll Free (800)522-3744

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3523 Anthony Place South  
Seattle, WA 98144  
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Toll Free (800)722-8055  
FAX (206)723-8055

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FAX (800)432-2008  
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Phoenix, AZ 85024  
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Toll Free (800) 452-8966

### MIDWEST

Maryann Frank  
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Belton, MO 64012  
Local (816) 322-6639  
Toll Free (800) 325-6639

## SEATTLE

Bourzho From Washington State!

I'd like to begin this month's column by sending my love and prayers to Lu and John Ellis and to Hilton and Ramona Melot. And to their families as well.

October was a time of learning for me and now as we enter November (it's Nov. 4 as I write) and I see progress I'll share it with you. I have just spent the last five weeks in a wheelchair due to sprained ligaments in my right knee. It has been an extremely painful time physically (Norman Kiker can confirm that!) and very confining. For someone used to being up and about a lot that's been one of the hardest for me to deal with. But now that I've learned how to spin out in the dining room and have made progress toward doing wheelies in the hall, I'm taking cautious steps with crutches and a cane. Hopefully by the time you read this my steps will be far more sure.

I've learned that people really do "talk over" and talk about those in wheelchairs as if they aren't in the room. I've learned that "wheelchair accessible" places are all too often only accessible if you have help. The slightest bump or ledge can bring the chair to a complete standstill. I have always insisted that our gathering be wheelchair accessible but now have a deeper understanding of what that entails. It's frustrating to have to miss out on an activity just because you're confined in a wheelchair — I missed some good protest rallies I wanted to attend!

I do want to give my thanks and love to my husband Eric. Since I don't drive, he has cheerfully and enthusiastically provided my wheels for all the years of our marriage (30 in November). And now he has become the cook and dishwasher — a job he's happily losing! — and my No. 1 "pusher."

American Indian High School is sponsoring a New Year's Eve pow wow again this year. For times and location call them in Seattle at 206-298-7895. They also offer Community Culture Nights on Wednesdays from 7 to 9 p.m. at their campus, 1330 N. 90th.

I have learned that the new tribal chairperson of the Prairie Band is Maimie Rupnecki. My apologies to the Prairie Band for my confusion.

The Tulalip Tribe outside of Marysville, Wa., is opening up a new in-patient facility for the treatment of substance abuse. I am looking further into this but preliminary findings are that this will be accessible to enrolled tribal members from other tribes! If you are interested, give me a call.

The Steilacoom Tribal Museum in Steilacoom, Wa., is offering a display of objects from the Hopi and other Southwest tribes. Call them at 206-584-6308 for admission fees and times (through February 26).

Don't forget our Regional meeting on Feb. 11. The place still is to be determined so invitations may not get out until late December or early January. But mark the date! This will be a good opportunity to meet our "new" administrator, J. D. Colbert. I've heard some fine things about him so I know you will want to welcome him to Seattle.

Meanwhile, may this Christmas be especially beautiful and meaningful for you and your family. There is so much anger and pain and hatred in the world around us. Let's make 1995 the year that we start, by loving our families a little more and our neighbors a little extra, to turn the world around. I believe we can do it.

Susan

My thanks to Mary and Connie, who I understand to the typesetting, for correcting my errors! I found them too late to go back and correct, for the most part, and didn't want to do a total re-write since I'm racing a deadline. You're good people!

## PHOENIX

Bourzho from Arizona!

It's beginning to look a lot like Christmas everywhere you look. The stores are filled with tinsel and glitter, and Santa Clauses are everywhere — no wonder the kids are confused. The carols are ringing and even though there are banners saying "Peace on Earth", people are forgetting their manners, and losing their tolerance of others. The old Chocolate syndrome.

Some places will be having a white Christmas with sledding and ice skating. Then there are places like where we are with sunshine and cool breezes. We put lights on our beautiful saguaros and catch tumble weeds, spray them and hang decorations on them. Even the howling coyote statuary are hung with bandanas and bells.

As I am writing this, however, I am getting ready for our regional meeting. We sent out almost 400 invitations. So far, I have received about 60 back with a good total of expected guests (well over 100). There have been about 20 that are unable to attend, mostly because of illness — they will be missed. I sincerely hope each and every one of you enjoy your regional this year. I'm thinking about and tentatively planing next year's meeting already.

One thing I need to bring to all of your attention is that I had over 30 invites returned because of wrong addresses. It's very difficult to let you folks know what is going on and where if we are unable to reach you. If you have moved or changed your name in the last year, please let us know. We are also interested to know if you have had a new addition to your family, any achievements or awards, if there is a serious illness, or if a family member has walked on. All these things are important to any family and we truly care and would like to know. A short note or a quick 800 toll-free call to Mary Farrell in Shawnee or to me at YOUR Regional Office wouldn't take that long and would really help us keep our records up to date.

The week after Regional is Turkey Day. My fondest recollections of Thanksgiving are when I was child growing up in Oklahoma. My mother was a sumptuous cook and I declare she invited almost everybody in town for dinner, much laughter and gathering around the piano for singing. So try not to eat too much turkey and pumpkin pie and Please, as you gather together for this special holiday, don't forget to say what you are thankful for in your life and be sure to put seven grains of corn on the tale to symbolize the first Thanksgiving.

I have so much to be thankful for ... good friends — old and new — my family, my good health and the country I live in (with all its faults it's still a pretty great place). I am especially thankful this year to have been put in this position, of meeting all of you and of being of service to so many of you. I am here to help in any way I am able and if I am unable, I will try to find someone who can.

I hope Santa is very good to each and every one of you and this is my wish for you:

*Bless you at Christmas and All Year Through  
Bless you with Heart's Content, so you'll Always Feel at Peace with Yourself,  
With Love, so you'll Never Feel Lonely,  
With Laughter, so you'll Always See Life's Brighter Side,  
With Peace of Mind, so you'll Never Have Anything to Worry About,  
With Good Health, so Nothing Will Ever Get You Down,  
With Hope, so you'll Never Be Discouraged,  
With Inner Strength, so you can Cope with Whatever Life Bring You,  
With Happy Endings, so you'll Always Have Happy Memories,  
With Bright Tomorrow, so you'll Always Look Ahead with Joy,  
With Happiness, so you'll Always Have Something to Smile About,  
Bless you with a Carol in your Heart, so your Life Will be a Song of Gladness,  
With All you Ever Want, so you'll Always Be as Happy as You Have Made Others.  
God Bless You Always!!  
MERRY CHRISTMAS!!*

Philonise Williams



# REGIONAL REPORTS

## REGIONAL COUNCIL SCHEDULE

These are the dates for Regional Council meetings during the remainder of the 1994-95 series:

Southern California .....	January 14, 1995
Seattle, Washington .....	February 11, 1995
Eugene, Oregon .....	February 25, 1995
Northern California .....	March 18, 1995
Texas (Houston) .....	April 15, 1995
Texas (Dallas) .....	April 29, 1995
Kansas City .....	May 20, 1995

## NORTH TEXAS

I read in the September How-Ni-Kan the "creation story" involving rocks. I am always interested in reading of the legends of the Potawatomi people and was especially interested to know about the significance of rocks. The article mentioned the medicine people had collections of stones. Magnetic Resonance Imaging (MRI) machines are used to do tests on the human body by doctors and on rocks by engineers. Well, our grandson, Michael, has his own collection of rocks. It makes me wonder what these rocks mean to Michael. Is he thinking about medical school or just exploring his heritage? The legends apply to our times now as they did in the past.

Another article addressed the concerns about the changes in the operation of the hospital in Ada. Some of the people in the Northern Texas area have told me they have used this hospital and I'm sure they are following the developments. For those of you in the Dallas area, we have the Dallas Inter-Tribal Center which offers some medical and dental care. The Inter-Tribal Center services are funded by Indian Health Services. It is located at 209 E. Jefferson Boulevard in Dallas and the phone number is 214-941-1050 and metro 214-941-6537.

There have been numerous events in this area concerning Native Americans this month with more to come. We've had several family crises this month and I did not get to attend some as I had planned. I hope you have taken the opportunity to experience some of them.

I heard from a young lady in Comanche about the things she's doing and her interest in the tribe. I have asked her to write to me about a program she's involved with and her accomplishments she attributes in part to that so I can share her story with you. I hope to have that for you next month.

Hope you are enjoying the fall weather and looking forward to Thanksgiving holidays. Give me a call if I can be of help.

*Marjorie Hobdy*

## KANSAS CITY

**Bourzho from Kansas City,**

What an honor it was to be chosen as head lady this year at the regional Kansas City powwow on October 8th. It was a wonderful day of dancing and fellowship with old and new friends. I want to thank my dear friend Michael Kindred for providing all the food for everyone and the honor dance. I also want to thank Ron Welch for preparing all the food and organizing all the help in the kitchen. Thanks also to the members of the Inter-tribal Indian Society for your help with everything. None of this would have been possible without everyone pitching in.

The American Royal parade was a success again this year, however I was sick with a flu-like virus and laryngitis and couldn't participate, but the Potawatomi were well represented by my brothers Ron and Bill Welch dressed in their traditional dance outfits.

As we approach the holiday season, I would like to remind everyone to have safe and happy holidays. Please remember those who are less fortunate than us, especially the elderly who are often too proud to ask for help. I wish everyone a very Merry Christmas. Enjoy yourselves and your families and this beautiful time of the year! May the Great Spirit bless everyone.

Megwetch,

*Maryann Frank*

## OREGON

**Bourzho from Oregon:**

Mid term papers are due very soon, and for high school seniors, the Senior Projects are being prepared to turn in this month. I need to remind the scholarship students that applications for spring scholarships must be post-marked by Dec. 15. I have the application papers here.

Last month I told you a little about the respect given to the Eagle feather. I have had lots of requests for application for Eagle feathers, I would like to explain a little about this process. We lost the right to possess Eagle feathers for a few years. Now the only way we can possess an Eagle feather is to make application to the Fish and Wildlife Commission. (These applications are available through your Regional Representatives). The applications have just recently changed, so be sure you call me for a new one. However, not everyone is eligible to own Eagle feathers. By federal law, Eagle feathers must be used in religious ceremonies and dances.

The fact that you are a card carrying Indian and belong to a federally recognized tribe is not enough. We use the Eagle feathers in our prayers, our regalia dress, and dances. All parts of the Eagle are sacred and are to be treated as such. We need to learn how to use and care for them in a sacred way. Also how to dispose of the unused parts. This is also done in a special way.

These things can only be learned by talking to our elders and those that participate in the ceremonies. Look to the older traditional dancers at pow wows. They are a good source or an elder to teach you. It is up to the religious leader of the tribe, to control and see that the people that use Eagle feathers have been taught the ways of caring and use. This is a tall order for our tribe's religious leader, because we are scattered so far over the United States. If you want to participate in this type of ceremony and feel you need Eagle feathers, work through your closest regional Potawatomi representative and your local Indian group, who are active in pow wows, sweats and religious ceremonies. You don't need Eagle feathers to get started in pow wow dancing. Get acquainted. The Eagle feathers will come to you.

The clinic at Grand Ronde has a full time physician now. His name is Dr. Glenn Gerritz. He has been in practice for 24 years, during which time he has done psychiatric and urgent care work as well as being board certified in Internal Medicine. He has also been a physician for the Yakima and Warm Spring Clinics. Dr. Gerritz and Nurse Practitioner Donna Brenneman are both available to see patients at the Grand Ronde Tribal Clinic.

Congratulations to Potawatomi member Jeani White, on the birth of her son, John Kyle. Johnny was born on Oct. 6.

On October 22, Maxine and I attended a recognition dinner at Western Oregon State College for Underrepresented Minorities Achievement Scholarship Students. Jason Kilby, an Oregon Potawatomi, was one of those honored. Jason is in his second year at WOSC and the second year he has earned this scholarship. I felt very proud to attend and proud of him as this is based on achievement, community service, and rigor of high school and college education. The UMAS students will be putting on a pow-wow at Western Oregon College in January 95. Watch for announcements and plan to attend and support these young adults.

If you are looking for business financing, now is the time to get busy! ONABEN financing will be offering several small loans in early November to qualified Native Americans in the state. The minimum term is three years, and the maximum loan amount is \$2,500. For more information and application materials, call Small Business Development. The Bureau of Indian Affairs will also have business loan dollars soon. Guaranteed loans through your local bank, and a limited amount of direct loan money will be available for Native American business loans. There are a variety of rules and regulations concerning these programs, so contact Small Business Development about eligibility requirements.

### Dates to Remember:

December 3rd...Workshop on Financial Aid/Scholarship...Chemeketa C.C. Salem.

December 2nd and 3rd...Christmas Bazaar.. St. Michael's Gym..Grand Ronde, Oregon 10-7 pm (Indian made items for Christmas)

I will leave you with the thought that the cure for crime is not in the electric chair ... but rather in the high chair.

Megwich,

*Rocky Baptiste*



# REGIONAL REPORTS

## HOUSTON

**Bourzho from Houston,**

Mother Nature watered these Southeast Texas piney woods, and cleaned out some bayous and creeks as well last month.

Our wigwam got wet. John and I hope that all of you were able to remain high and dry.

We are thankful for the prayers, kindness and hard work so many have offered during our drying out process.

We were in Shawnee in October, and had the pleasure of meeting and talking with Mr. J.D. Colbert, our new Tribal Administrator. We found him to be all we expected and more. He has a genuine interest and caring for the Citizen Band Potawatomi people.

We discussed briefly the possibilities of language, dance and dance regalia classes, and appeal to you to share your thoughts and ideas with us. We want to pursue the cultural things holding the most interest for you.

Please take the time to write or call 800-272-7957.

Our thanks to all who made our visit in Shawnee so good.

The animals and birds living in these woods seem to have survived the rains and high waters. We've seen many of them.

The floods all across the United States in the last three years carry a hard lesson. Cutting trees, planting concrete, polluting and waste take their toll. When we don't clean up our messes, Mother Nature does it for us. She can be a relentless task master.

Remember to go the Pow Wows in your area.

Be good to each other

Megwetch,

*Lu Ellis*

## MERCED

**Bourzho from Merced,**

A busy month with some good news coming regarding the next regional meeting in March. This year we will have RV parking available at the site of our meeting which is the Merced County Fairgrounds. The cost is \$10 a night with possible electricity. The weather determines where the RVs will park and if there will be water or electricity. Anyone that is interested in reserving a space, please give me a call as soon as possible. We have room for 35 to 40 RVs as per the Fairground office.

We will be indoors this year at the Fairgrounds with many cultural displays, dancing demonstrations and drumming as well as a Potawatomi author, Jack Woodridge, on hand to autograph his books. The Business Committee will have a slide presentation to bring us all up to date on Tribal information. Anyone that has a special concern regarding any of our Tribal benefits and/or lack of benefits that they wish to discuss at the Meeting with the Business Committee should write to me with their concerns and it will allow for better preparation for the meeting. We look forward to this with excitement and with everyone's help this will be the best meeting we have had. There are many things that we can do to help one another and anyone that has a desire to help, please give me a call.

This has been another month of calls for enrollment forms and educational help. I hope we continue to grow as a tribe and that many continue to look to the culture of our People, and not just what the Tribe can do for you. We need to return to many of the values that our ancestors passed down and to fill our children with the rightful pride in their heritage. Call anytime and again remember our brothers and sisters all across this country who have needs in your prayer time.

Megwetch,

*Gary Bibb*

## SOUTHERN CALIFORNIA

**Bourzho from Pasadena!**

I hope each and every one of you are well and that your holidays are occasions of great family joy.

### Announcements:

AMERICAN INDIAN GRADUATE PROGRAM at the UNIVERSITY OF CALIFORNIA BERKELEY is looking for appropriate candidates for graduate degrees in the School of Public Health (MPH), the School of Social Welfare (MSW), Boalt School of Law (J.D.), the Haas School of Business (MBA), Ethnic Studies, and Education to name a few. The deadline for application is early January of each year. Candidates should have a GPA of at least 3.0 and have taken the appropriate tests (GRE, LSAT, GMAT, or MCAT). Financial aid is possible and should be pursued at the earliest possible time. Info: (510) 642-3228 Collect!

SOUTHERN CALIFORNIA INDIAN CENTER/EL MONTE OUTREACH OFFICE is serving the San Gabriel Valley area 8 am - 4:30 pm Monday through Friday at the El Monte Comprehensive Health Center, 10953 Ramona Blvd, Rm 2141, El Monte, CA 91731. Info: (818) 579-8379 or (213) 728-8844.

MANY TRAILS INDIAN CLUB has been reestablished and updated, with a new board of directors and policies. Info: (818) 842-9666.

COMMUNITY ACTION FOR AMERICAN WOMEN'S HEALTH (funded by the California Wellness Foundation) is sponsoring a series of FREE health education workshops on subjects including menopause, weight control, stress management, prevention of female reproductive cancers, alcohol abuse prevention, arthritis management, tobacco cessation, and diabetes prevention and control. Many services are provided, including transportation and child care. Info: Maxine Judkins (310) 920-7227 ext. 20.

FREE BABY CAR SEATS (CENTURY) and BICYCLE HELMETS are available through the American Indian Clinic, Inc. You must be able to prove that you're Native American (tribal ID card should do fine), attend a 45 minute class, and show your car registration (for the car seat). Info: Corinne Tanon or Jenard Lokin - Call Mondays from 8 am - 12 noon (310) 920-7227.

ELDER ABUSE HURTS EVERYONE! Elder Abuse Hotline (800) 992-1660.

SACRED ENCOUNTERS, a new exhibit in the Natural History Museum of Los Angeles is open. It focuses on the Native people of the Rocky Mountains west (Salish, Flathead, other Plateau tribes) and the 19th century Christian missionaries who came into their area. Similarities and contrast in Native versus Christian belief systems are highlighted.

MEDICAL SERVICES are provided at the United American Indian Involvement for American Indian residents the first and third Wednesday of each month. Please contact the American Indian Clinic public health nurse at (310) 920-7227.

I TALK FROM MY HEART - performances representing self-expression of American Indian Women offers you an opportunity to share your stories, dance, songs among other Native people in the community. For info, write to: Baba Cooper, 409 N. Pacific Coast Highway #303, Redondo Beach, CA 90277.

Senior Health and Peer Counseling is now offering FREE CANCER SCREENINGS including breast exams, pap smears, and mammograms for low income, uninsured, or under-insured women 50 years or older. Services provided in Lennox and Santa Monica. Call (310) 829-4715, ext. 2227.

LEGAL AID SERVICES are available from 12 pm to 5 pm, Tuesday and Thursday at the Southern California Indian Center, 2500 Wilshire Blvd, Suite 750, Los Angeles, CA 90057. Info: (213) 387-5772.

For information regarding employment with the IMMIGRATION SERVICE, call Fannie Billy at (213) 894-4972.

UC RIVERSIDE now has a Native American radio program every Thursday from 5-6 pm on station KUCR, FM 88.3. Info: Earl Sisto (909) 787-4143.

The AMERICAN INDIAN CLINIC is still looking for volunteers. Call (310) 920-7227 between 8:00 am and 5:00 pm and ask for Linda Hawk.

### POW-WOW INFO:

DECEMBER 31st the GOLDEN STATE GOURD DANCE SOCIETY will hold a pow wow at Loyola Marymount University (Loyola Blvd. at W. 80th St., Los Angeles). Gourd dancing begins at 1 pm in the sunken gardens, followed by a pot luck supper at 5 pm. Bring your favorite meat, salad, vegetable or dessert to share. Also, bring chairs and dishes if you've got them! Info: (213) 482-7615.

### AND A FEW REMINDERS:

The SOUTHERN CALIFORNIA INDIAN CENTER, VAN NUYS OFFICE, is located at 6309 Van Nuys Blvd. Suite 104, Van Nuys, CA 91401.

AMERICAN INDIAN HOUSING SERVICES' telephone number is: (213) 353-6026.

IF YOU WOULD LIKE TO BE A FOSTER PARENT to an American Indian child, please call Indian Child and Family Services Southern California Indian Center, (213) 387-5772.

NATIVE AMERICAN CHRISTIAN WORSHIP SERVICES are held every 2nd and 4th Sunday in our region. You're asked to bring a dish to share at the potluck that follows the service, and childcare is provided. For exact locations, call Reverend Buddy Monahan (Choctaw/Maricopa) at (310) 670-5076 (Office) or (310) 643-5793.

TUTORING SERVICES are available in both Orange and Los Angeles Counties - FREE OF CHARGE! Contact Renee Dusseau, (213) 728-8844.

AMERICAN INDIAN SENIOR CENTER in Garden Grove is available to those 55 and older, it's a warm and friendly gathering place to make friends, share culture, enjoy a hot meal, and receive supportive services. Call (714) 530-0221 Monday-Thursday, 8:00 am - 4:00 pm for info.

MARTIAL ARTS INSTRUCTION is available to Native American people 18 years or older at no charge! The classes are held at Cal State LA and run from 6-8 pm every Thursday night.

POW WOW DANCE WORKSHOP sponsored by the Southern California Indian Center, Inc. is available to American Indian students (up through 12th grade). Included are traditional and fancy dance styles representing both Northern and Southern tribes. Also included is instruction on regalia design and construction. The classes will be held on Tuesday nights from 7:00 to 9:00 pm at the Southwest Museum in Los Angeles (site of our 1994 Regional Council meeting). Call (213) 728-8844 for more information.

Are any of you bowling in the American Indian Bowling Association? If not, and you want to, call Betty Tsonetokkey at (818) 968-7691 for info.

Call your Southern California Regional Office for specifics on any of the above.

At this point, I usually remind all of you to wear your Potawatomi ball cap, tee-shirt, jacket, or button when you attend any Native American event. I still think that's a good idea, but it was recently pointed out to me by a brother neshnabek, "...it is what's behind the t-shirt proclaiming our Potawatomi heritage that matters... Fill the heart with pride of being Potawatomi, and fill the head with the knowledge that feeds the heart." A-ho! And so right, as are many of his thoughts about our people, past, present, and future. And so, to revise my usual closing words...

Strengthened by the knowledge of our history, may each of your hearts be filled with reverence for those who came before, with love for our brothers and sisters, and with hope for those who will follow. And may everyone we meet know at a glance how proud we are to be Potawatomi!

Megwetch,

*Jeremy Bertrand Finch*



# POTAWATOMI TRIBAL MUSEUM & GIFT SHOP

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*Lisa Baldwin*

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# When the Potawatomi came to Oklahoma —

The Citizen Band Potawatomi Indian Tribe of Oklahoma has consistently claimed to have purchased a reservation in Indian Territory (Oklahoma). The reasons for this perception are not hard to discern. A literal reading of the Potawatomi's 1867 Treaty would easily lead an unbiased observer to the same conclusion. The 1867 Treaty provided that surplus lands from the Potawatomi Kansas reservation were to be sold to a railroad and the proceeds paid to the United States in trust. The United States was to pay itself a portion of these trust funds to purchase a reservation for the Citizen Band in Indian Territory.

The federal government breached its fiduciary duties as trustee and thus solely created the subsequent ambiguity about whether the Citizen Band purchased its reservation. The United States, as trustee, wholly failed to render an account to the Potawatomi, the trust beneficiaries. Although annual reports about the trust were putatively made to Congress, contemporaneous letters from the Citizen Band leaders clearly show that the tribe was not receiving these or similar reports.

The key figure in the establishment of a reservation in Indian Territory for the Citizen Band and in the controversy about whether the tribe paid for the reservation is a Ohio lawyer named Columbus Delano. Delano was part of President Ulysses S. Grant's scandal-ridden administration. Delano began his term as Grant's Secretary of the interior by promptly acting on the Citizen Band's seven-month-old request to approve the selection of a reservation in Indian Territory. Although this prompt action created a reservation for the Citizen Band, Delano subsequently emasculated the law that was the Treaty of 1867. This 1867 Treaty and two others that preceded it control the Citizen Band "purchase" or a reservation in Indian Territory (Oklahoma).

## 1846 TREATY

In June of 1846, the United States approved a treaty intended to unite all Potawatomi and remove them to Kansas Territory. Under the terms of the 1846 treaty, the Potawatomi ceded lands in Iowa and Missouri for \$850,000. From this sum, \$87,000 was deducted to pay for a 576,000-acre tract in Kansas Territory. After other deductions, the remaining sum (\$640,000) was held in trust by the United States, who thereafter annually paid the Potawatomi 5% interest on this trust fund.

The Potawatomi purchased their Kansas reservation and removed to it. However, problems in Kansas led to subsequent treaties. One problem was the continued encroachment by non-tribal members on the Potawatomi Kansas reservation. A second problem was a growing division in the tribe about how best to protect their land from encroachment by the White man. Some thought the answer was to become United States citizens with

The fact that the Citizen Band Potawatomi no longer live on a reservation has muddled several legal battles the tribe has fought to preserve its sovereignty. Those cases resulted in extensive research by the tribe's attorneys, Michael Minnis & Associates, particularly in regard to the pending lawsuit against the Absentee Shawnees on whether that tribe may put land in trust that was purchased by the Potawatomi. That research resulted in a well-documented history of the move to Oklahoma that tribal members will enjoy reading and adding to their family documents.

patent title to land; others believed in the reservation system. The former became known as the "Citizen Band" or "Sectionizers" and the latter became known as the "Prairie Band." The Citizen Band's desire to become citizens arose, in part, from the perception that so long as they remained non-citizen Indians they would never be fairly treated by the federal government. As will be seen, this perception proved to be an illusion.

## TREATY OF 1861

These problems led to a formal division of the tribe with enactment of the 1861 treaty. The Potawatomi Kansas reservation was to be surveyed and thereafter divided as follows:

1. **Allotments** — The Citizen Band members were to receive allotments and eventually become citizens;

2. **Reservation** — The Prairie Band members would receive a diminished reservation equal in acreage to the sum of what the individual members would have received if their portion of the Kansas reservation land was allotted like the Citizen Band; and

3. **Surplus** — The lands not allotted or retained as a diminished reservation were declared "surplus," to be sold at \$1.25 an acre to the Leavenworth, Pawnee and Western Railroad Company (LPW).

4. **Mission** — St. Mary's Catholic Mission and the Baptist Mission were each to receive 320 acres (640 acres total).

This grant to missions was increased in the 1867 Treaty.

Citizenship was not automatic and was only available to a male head of a family. Before citizenship could be conferred, the following had to occur:

1. The allottee had to:
  - a. Swear allegiance to the United States before a district court;
  - b. Receive his pro-rata share of tribal trust assets including "their proportion of the proceeds of the sale of lands ... under the provision of this [1861] treaty."; and
  - c. Petition the president for a patent.
2. The President had to:
  - a. Determine that the allottee was a

responsible individual; and

b. Authorize a patent to issue to the allottee.

Thereafter, allottees would become citizens of the United States and "cease to be members of "the tribe." However, the treaty had an escape clause that authorized removal to a reservation in the Indian Territory (Oklahoma). This escape clause was the basis for the 1867 treaty, the last one negotiated with the Potawatomi. The 1867 treaty also became necessary because the 1861 treaty contained an ambiguity to-wit: what would happen to the "surplus"

Kansas reservation land if the LPW option to purchase was not exercised?

Under Article 5 of the treaty, the LPW had an option to purchase the surplus lands at \$1.25 an acre within six months after the allottees selected their land. Until the allotments were selected, the amount and description of the surplus lands was unknown. Further, the LPW could exercise the option only by making the payment in gold or silver within nine years and by building a railroad within six years through the former reservation area.

The option to purchase was not exercised because, to LPW's surprise, the Citizen Band allottees selected the most valuable lands within the Kansas reservation and, perhaps more importantly, the Citizen Band allotments were rapidly moving into the hands of non-Indians as a result of either unscrupulous non-Indian land speculators or predatory taxation by the State of Kansas. This occurred because allottees were receiving patents to their lands, even though the 1861 Treaty provisions had not been accomplished. The "surplus lands" were later sold under the 1867 Treaty to the Santa Fe at much less favorable terms to the Potawatomi. According to the published reports referenced herein, the Potawatomi Kansas Reservation as divided as follows:

## POTAWATOMI KANSAS RESERVATION

Square Miles in 30-mile square tract	900
Acres per Square Mile	640

Square Miles in Reservation	576,000
-----------------------------	---------

Owner	Status	Acreage
Santa Fe	Surplus	338,766.82
Citizen Band	Allotted	152,128.00
Prairie Band	Reserve	77,357.57
Missions	Sale	1,013.54
Missions	Grant	640.00

569,905.93

## 1867 TREATY

Thus, the Citizen band, who lost many of their allotments under the 1861 treaty, negotiated the 1867 treaty that, among other things, repealed all prior treaties in conflict therewith. The 1867 treaty was a treaty between the Citizen Band and the federal government. The Prairie Band's participation in this treaty was solely to ensure that it received a pro rata share of any proceeds from the sale of the "surplus lands" and to insure that the Prairie Band reservation was not disturbed.

Under an 1873 agreement between the Prairie Band and the Citizen Band, the Prairie Band pro rata share was determined to be \$86,694 and the treaty rights division was determined to be on the basis of 1,400 Citizen Band members (64.22%) and 780 Prairie Band members (35.78%).

Under the Potawatomi's 1867 treaty, the federal government was to appoint a commission to select a site in Indian Territory as a reservation for the Citizen Band. If the site selected by the commission was "found satisfactory to the Potawatomi" and thereafter approved by the Secretary of the Interior, "such tract of land, not exceeding 30 miles square, shall be set apart as a reservation for the exclusive use and occupancy of that tribe."

The commission was appointed and did select a site. The first site selected was not satisfactory to the Potawatomi, so a second location was selected. When the Potawatomi found the second selection satisfactory, the recommendation was forwarded to the Secretary of the Interior who, subsequently, on November 19, 1870, approved the reservation. The site selected included 353,133.6 acres from Seminole cessions and

Continued on the next page



# a look back at the law and the land since then

Continued from previous page  
222,736.82 acres from Creek cessions that the United States had purchased for a total of \$119,791.08.

The 1867 Treaty also provided that the Citizen Band was to receive a patent to the reservation land once the lines and boundaries had been surveyed and the United States had been paid for the land as provided in the treaty. The treaty provided that the payment was to come from the proceeds of the sale of unallotted surplus Potawatomi lands in Kansas to the Atchison, Topeka and Santa Fe Railroad Company ("Santa Fe").

The 1867 Treaty authorized the immediate issuance of certificates of title to Santa Fe for the "surplus lands" upon the posting of a \$100,000 bond. Santa Fe then had five years to make the principal payment of \$1 per acre, and was only required in the interim to make annual interest payments at the rate of 6%. If an interest payment or the principal payment was not timely made, Santa Fe forfeited any right to the "surplus land" and the \$100,000 bond. The Santa Fe was to pay the United States, who was to hold the funds in trust for the Potawatomi. These funds were to be distributed by the trustee (United States) in one of three ways:

1. **United States** — To the United States in payment for the lands purchased in Indian Territory for the Citizen Band reservation. Once the reservation site was selected from Creek and Seminole cessions, the purchase price (\$119,791.08) was easily calculable because the 1867 treaty provided that if the reservation was selected from lands purchased by the federal government from the Creeks or Seminoles, "the price to be paid for said reservation shall not exceed the cost of the same to the government of the United States: and the sum to be paid by the tribe for said reservation shall be taken from the amount which may be received for" the surplus lands.

2. **Citizen Band** — To those Citizen Band members "who desire to remain [in Kansas] and to become citizens of the United States" on a *per-capita* basis.

3. **Prairie Band** — To members of the Prairie Band on a *pro-rata* basis.

The Citizen Band members who desired to remain and those who wanted to remove to Indian Territory were to be established by a "register, created under the direction of the agent and the Business Committee of the tribe, within two years of the ratification of this treaty." The treaty was ratified on July 25, 1868. Thus, this register should have been filed in the office of the Commissioner of Indian Affairs no later than July 25, 1870.

This register, which has not yet been located, was to contain two lists. The first list was to be of "the names of all members of the tribe who declared the desire to remove to the new reserva-

tion" and the second list was to contain the names of "all who desire to remain and become citizens of the United States." It is important to remember that the critical criteria for determining those entitled to a reservation was an expression of intent to remove to Indian Territory, NOT citizenship. This expression could hardly be more affirmatively manifested than by actually removing to Indian Territory.

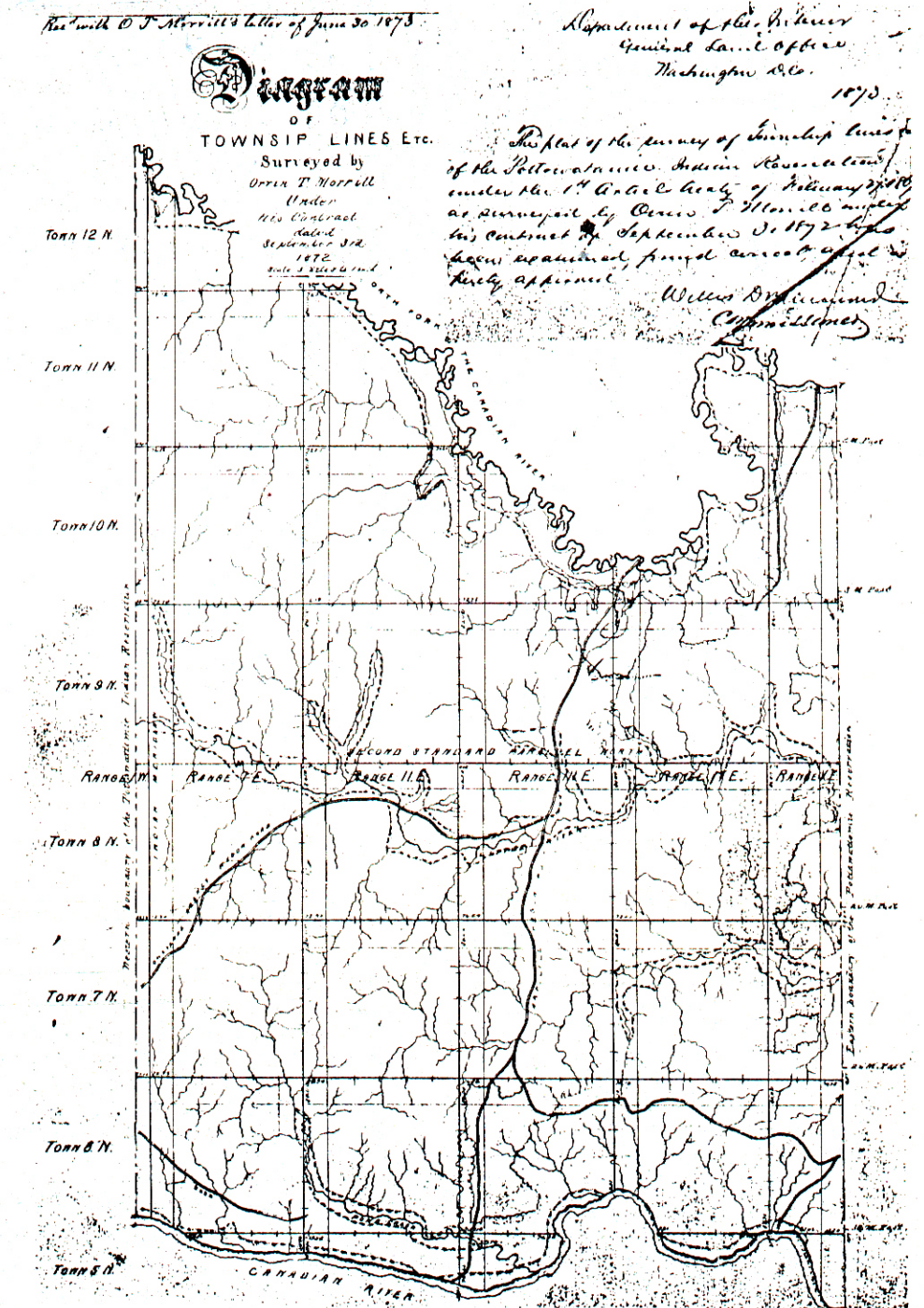
The Secretary of the Interior has filed reports indicating that payments were made for the surplus lands.

Assuming the accuracy of these figures, the Surplus Land Trust Account did not have sufficient funds to pay the United States for the Citizen Band reservation until the Santa Fe made the principal payment September 3, 1873. When this principal payment was made, the trustee (United States) was required ("shall") by the 1867 Treaty to disburse from the Surplus Land Trust Account sufficient funds (\$119,791.08) to pay the United States for the Citizen Band reservation in Indian Territory. Instead, in November of 1873, the following report was made: (a graph shows \$252,321.84 disbursed to 1,604 Citizen Band Potawatomi and a lesser amount to 570 Prairie Band Potawatomi, leaving \$162,251.37 in the account.

This report does not explain when, why or how \$252,321.84 was disbursed to the 1,604 Citizen Band members, when this sum was not even available for distribution until September of 1873. In September of 1873, the Secretary had no excuse for making *per capita* payments to 1,604 Citizen Band because the Secretary had just approved a Prairie Band/Citizen Band agreement a few months earlier establishing a 780/1400 split. Further, technically the 1,604 total was not possible in 1873, because Potawatomi could not become citizens until they had received their portion of tribal assets; federal appropriations reflect that these assets had only been reduced enough for 1,353 to have become citizens in 1873. The maximum eventual reduction in tribal assets was only sufficient for about 1,399 Potawatomi to become citizens.

The Secretary's reference to payments of \$252,321 is either completely bogus, or consists of previous appropriations to Citizen Band members as their portion of tribal assets being held for the Potawatomi Nation. The Citizen Band members remaining in Kansas were not entitled to any of the monies in the Surplus Land Trust account until the funds existed. Statutory records do not show that the Citizen Band members were paid in advance on a *per-capita* basis from appropriations.

Congress would hardly have appropriated monies not required by a treaty and because the amounts due Citizen Band members was unknown in advance, would have risked loss of all the money because Santa Fe could



refuse to pay and simply forfeit the \$100,000 bond. No explanation is given for why the Prairie Band were to be paid a total sum of \$180,694.57 (41% of the total), when the Secretary had just approved an agreement that the Prairie Band's *pro-rata* portion was \$86,694, nor why the delay in paying the Prairie Band ...

However, as noted earlier, the 1873 Prairie Band/Citizen Band agreement established the Prairie Band portion as \$86,694, which can only be calculated if the reservation payment is deducted before *pro-rata* distributions are determined. (A chronological listing follows this portion of the document but is omitted here.)

## CONCLUSION

Further research will be necessary to determine whether or not the Citizen Band ever actually "paid" for their reservation. The key is the Santa Fe principal. Was it paid? If so, what happened to it? However, as a matter of law, the Citizen Band must be deemed to have paid for the reservation. The United States was both the trustee and a beneficiary of a portion of the trust trust

corpus. If Santa Fe did not pay, the trustee had a fiduciary duty to compel payment or withhold the certificates. If Santa Fe paid and these trust funds were not distributed to the trustee, how can the trustee, with plenary control over the funds, complain? This is probably why an assistant attorney general in 1900 advised the Secretary of the Interior that the Citizen Band paid for the Indian Territory reservation.

Secretary Delano grossly abused his trust responsibilities, including the comingling of trust funds with general revenues of the United States. His duty as trustee to pay the United States for the reservation was mandatory, not discretionary. Accordingly, even if evidence does not exist of actual payment to the United States, the payment should be deemed made a matter of law.

(Note: This is only a portion of the lengthy document prepared by the Minnis firm some time ago. Footnotes and some exhibits in the original document have been omitted here but are available to those interested.)



## HOW-NI-KAN

PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

The HowNiKan is mailed free to enrolled tribal members. Subscriptions to non-members are available for \$10 annually in the United States and \$12 for foreign countries.

The HowNiKan is a member of the Native American Press Association. Reprint permission is granted with publication credit to the HowNiKan and the Citizen Band Potawatomi Tribe.

All letters and submissions become the property of the HowNiKan. Editorials and letters are limited to 500 words and must contain a traceable address.

All correspondence should be directed to HowNiKan, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801.

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# President sends message for Indian Heritage Month

## NATIONAL AMERICAN INDIAN HERITAGE MONTH, 1994

### By The President of the United States of America A PROCLAMATION

There is a yearning among American people for a sense of community, a sense of belonging, a sense of shared beliefs and common goals. Today, across the country, we are searching for ways to come together in friendship and mutual respect. As we look toward the promise of the 21st century, it is important that we reflect on our shared heritage and on the valuable lessons history teaches.

At this momentous time, we pay tribute to this country's first peoples — the American Indians. We celebrate the innumerable contributions that generations of American Indians and Alaska Natives have made to our country and to our world. Before there were colonists on these shores, long before our Nation's founders drafted the U.S. Constitution, American Indians had established powerful civilizations and rich and thriving cultures. Government, art, music, spirituality, and a deep and abiding respect for the natural environment — all of these are enduring traditions of the American Indians.

Native peoples were the first environmentalists, understanding that air, water, plants, and animals must be treated with respect if they are to remain available for generations to come. American Indians taught the first European settlers how

to survive in new surroundings and helped them to explore uncharted wilderness. Native peoples have represented this country in every war, from the American Revolution to the Persian Gulf, and are proud members of every branch of the U. S. Armed Forces. Artists such as R. C. Gorman and Fritz Scholder and writers such as Louise Erdrich and N. Scott Momaday have made remarkable contributions to art and literature.

The relationship between the U.S. Government and the American Indians has not been without controversy. As we look back on our history, we must acknowledge often profound mistakes. But we also must look to and plan for a future of cooperation and respect. With the recent passage of the Indian self-governance and self-determination amendments of 1994, we celebrate the government-to-government relationship that exists between the Indian tribes and the United States. This legislation reaffirms and strengthens the political ties between all of the nations of this land.

To acknowledge the varied and inestimable contributions of the native peoples and to celebrate this proud legacy, the Congress, by House Joint Resolution 271, has designated November 1994 as "National American Indian Heritage Month" and has authorized and requested the President to issue a proclamation in observance of this month.

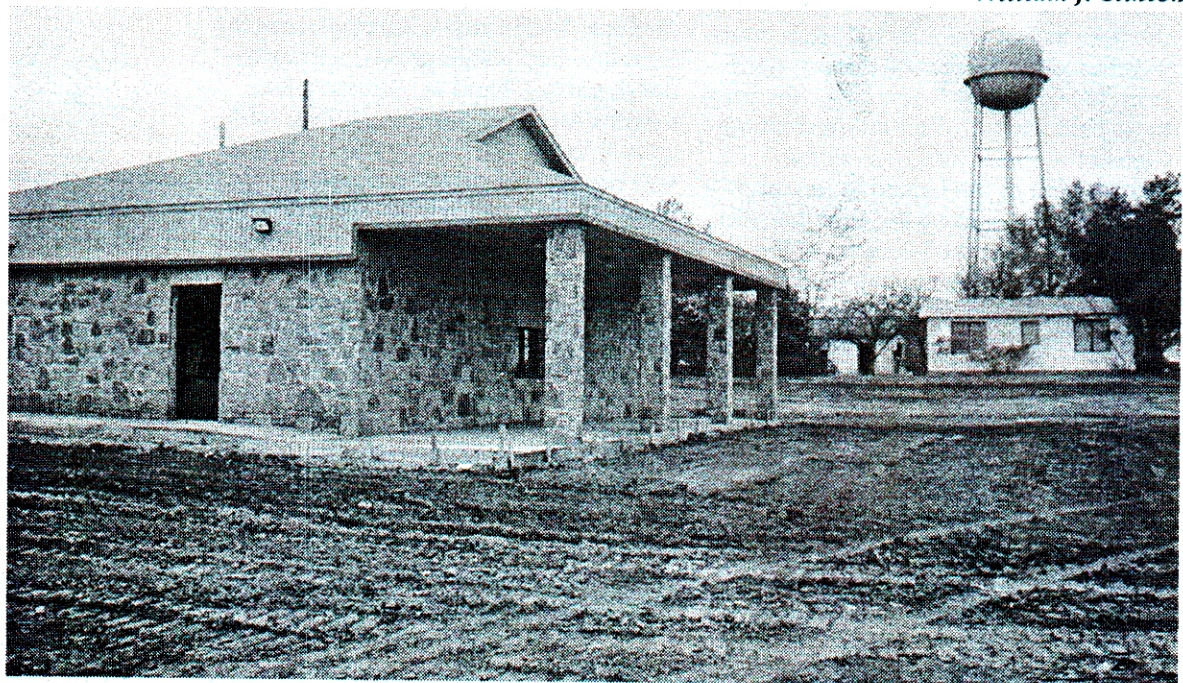
NOW, THEREFORE, I, WILLIAM J. CLINTON, President of the United States of America, do hereby proclaim November 1994 as National American Indian Heritage Month. I urge all Americans, as

well as their elected representatives at the federal, state and local levels, to observe this month with appropriate programs, ceremonies, and activities.

IN WITNESS WHERE OF, I

have hereunto set my hand this fifth day of November, in the year of our Lord nineteen hundred and ninety-four, and of the Independence of the United States of America the two hundred and nineteenth.

*William J. Clinton*



## New Smoke Shop Opens Soon

The Citizen Band Potawatomi Tribe's newest enterprise, a smoke shop in Tecumseh, Oklahoma, will open within a matter of days. Located on Hwy. 9 just across the street from a smoke shop operated by the Absentee Shawnee Tribe, the new store will offer tobacco products to Tecumseh area residents at very competitive prices, and the tribal Business Committee has passed a resolution promising to make monthly payments to the City of Tecumseh in the amount of city sales tax which would be collected if the business were in the city's jurisdiction. In return, the city promised to support an application for trust status for the property and of course will provide fire protection and utilities.